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The new Judea

[The North China...

1921

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THE NEW JUDAEA

(Report of a Russian "Intelligent" Arrived from Soviet Russia.)

1921

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Printed at The North China Standard Printing Office.

THE NEW JUDAEA

(Report of a Russian "Intelligent" Arrived from Soviet Russia.)

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The New Judaea

[Report of a Russian "Intelligent" arrived from Soviet Russia.]

I am an old Russian liberal, and having been brought up according to the tenets of Russian progressive thought, I must state that I never was an anti-Semite considering anti-Semitism to be the "socialism of fools." Besides I never believed in the exceptional, universal rôle that the Jews have to play. The doctrine that Jews and their civilization aim at the disruption of European Society in order to subordinate it, I always considered the pipe-dreams of reactionary, weak and irritable people, who couldn't compete with the energetic and gifted Jews in the every day struggle for a living.

But the rough reality, as it is represented by the "great" Russian Revolution, completely

changed my ideas regarding the Jewish question, and taught me to believe what I formerly laughed at so carelessly.

Now, having stayed in Soviet Russia since the first moments of revolution and having observed the life of the Soviet from all angles, I am fully convinced that the Russian revolution was schemed and carried on according to a long ago prepared and detailedly worked out plan, the result of work of Jewish organizations. Wishing first to throw Russia into the abyss of anarchy and then to put in chains the weakened and broken down Russian people, the first problems to be achieved by the Jews, were: to destroy the orthodox faith, inoculating with atheism the Russian people and "intelligentzia," to overthrow the monarchy, to deprive Russians of their patriotism and their love for their country by preaching the doctrine of internationalism and finally, to corrupt the morals of the Russian people.

Their first attempt was made by the Jews in 1905 and though this first attempt was unsuccessful it still gave new hopes and new means of fight to them. Having been in fact equalised

in rights with Russians the Jews in the twelve years following the revolution of 1905 concentrated everything in their hands; in their power were all the banks, all the trade of the country as well as all the Press; they took possession of all liberal professions (advocacy and medicine) then penetrated and held under their influence Russian Universities and Institutes; they owned or had under their control all theatres and cinemas. By means of fraud, bribery, blackmail and the kind of skill which is a characteristic trait of the Jewish nation, they succeeded in educating the Russian "intelligentzia" according to their principles and made of it blind and subordinate servants of their purposes.

Thus at the time of the February revolution, the Jews had a ready scheme and the means to put it into effect. In February, 1917, began the great Russian tragedy, directed by invisible but now well known artists which has no parallel in history.

The brilliant direction of the great Russian revolution, the assignment of rôles, the acting of all the scenes speak of the genius of the

managers. Now we are witnessing the last act of the performance in which the idea of the Russian revolution is at last clearly shown to us. This idea is a Jewish idea, or the reflection of the "great genius of the Jewish spirit" as the Jews themselves called the revolution of 1905. This idea is now revealed in Soviet Russia. Their eternal dream is fulfilled:—The Russian people have been mastered by them and the "great Jewish genius" is triumphant.

In the first few days of the revolution the Jewish organization for the usurpation of Russia revealed itself two or three days after the beginning of the revolution. In the police-offices of Petrograd and Moscow all Commissars (former Inspectors) and even their assistants were Jews. Members of the first Petrograd Soviet were the most notable representatives of the Jewish nation but all of them worked under assumed names, namely: Martov-Zederbaum, Soukhanov-Gammer, Kamenev-Rosenfeldt, Sagorsky-Krokhmol, Steklov-Nakhamkes, Zinoviev-Gersh Radomyslsky, his other name being Apfelbaum; Trotzky-Bronstein, Gorev-Goldman, Mieshkovsky-Goldenberg, Larin-Lourie, Haritonov-Lebensohn, Sointzev-Bleichman, Vladimirov-Schoupak, Radek-Tobelsohn, Liber, Goldman, Dan, Gourevich, Parvous, Gelvant, Yoffe, Minor, Katz, Gotz, Epstein, Zeitlin, Spitzberg, Steinberg, Kogan, Abramovich, Shreider, Zalkind and others.

Having usurped the power in the centre of Russia, the Jews sent their representatives to country-towns and to the chief cities in order to organize the administration. Then, local Jews were put to work in the local Soviet and thus the administration of all Russia was in the hands of Jews. I affirm, that not one important place can be found in the whole of Russia where the administration is not concentrated *de facto* in the hands of Jews.

At the same time Jews were busy with another work—the work that led to the corruption of the old Imperial army. To all garrisons as well as to the front were sent Jews—agitators with an order to preach the immediate cessation of exterior and the beginning of civil war. The disorganization of the army, the destroying of Government and administrative apparatus, the artificially created and implacable struggle

of political parties, the suppression of Russian patriots—all these facts only made the Jews able to follow more easily their plans in future.

The development of anarchy weakened the nation; famine, different privations together with the awful chaos made the Russian people weak, passive and indifferent to its present situation and future fate. That was precisely what the Jews needed for their final triumph.

Now Russia has become Judæa in the full sense of this word. Now the Government and administration in Russia are wholly in the hands of Jews, and Russians are playing the pitiful and humiliating rôle of a conquered nation, which has lost its independence. The family, national, religious and social life of the Russian people is decreed by Jews, who keep in their power liberty, honour, life and property of Russians. The Workmen and Peasants' Socialistic Republic is nothing but a screen, which hides the Judaism triumphing now over Russia.

The administrative, civil, and military power; in other words the whole administration of the country, is now in the hands of Jews. Foreign

and interior politics of the Workmen and Peasants' Soviet Republic is Jewish politics. It is true, the head of the Communist Republic is Lenin (Oulianov) but this is only his nominal situation, an honourable title which was given to him by Jews for special services rendered by him to Judaism. In reality power is in other hands.

Lenin is a narrow-minded, orthodox follower of Marx. Jews need him as a theorist of Communism and a fanatical preacher of the Soviet Doctrine, but in fact the chief persons incarnating the power and the dictatorship of the proletariat—are Jews: Loiba Bernstein, Rosenfeldt (Kamenev), Nakhamkes (Steklov), Apfelboum (Zinoviev), the Chairman of the Petrograd Northern Commune — Louria (Laria), Radeck, Joffre, and many other eminent leaders of Judaism.

Not a decision, not a measure in the life of the Soviet Republic can be adopted without their approval. Responsible executors of the Government decrees and orders, as a rule, are Jews. All the Soviets, Tribunals, Extraordinary Commissions, Commissariats and so on in the

centre of Russia as well as in the provinces are in the hands of Jews. Jews stand at the head of those institutions, managing other officials as if they were their obedient instruments. There will be no exaggeration in saying that 80 per cent. of the Government officials are Jews. For instance: out of 455 members of the Petrograd Northern Commune—400 are Jews. The same is to be observed in Moscow, Kiev, Harkoff, Tomsk, Irkutsk and other towns in Russia. On my way from Soviet Russia to the Far East I observed the same facts and it only strengthened my opinion that the usurpation of power all over Russia is not a simple coincidence but is accomplished with a strict succession. From the delegation of the Primorsk Government, which was sent to Verkhneudinsk, capital of the Far Eastern Republic, I learned that this Republic is headed by the Jew Sheumiatzky (Tchervonniy), who replaced its former chief the Jew Tobelson-(Krasnoschekoff), and that besides the Presidium there is also a Bureau composed of three Jews: Hotimsky, Haimovich and Bernstein, who are now in fact ruling the Far Eastern

Republic and Province. I learned also that only 12 per cent. of the Commissars and of the people working in different institutions of the Verkhneudinsk Republic are Russians. All others are Jews.

In Harbin I learned that out of the 60 members of the Conference, which ought to represent the Russian Nation and its interests in the extraterritorial district of the Chinese Eastern Railway, 30 were Jews, that the most dangerous agitators, inciting workmen to revolts and strikes are Jews: Rutberg, Romez, Romlaz, and Israel. At last, I learned that at the head of the Primorsk Government in Vladivostok, being its Supreme Director, is the Jew Vilensky, who was sent there from Soviet Russia. I also learned that Jews: Gourevich, Kabtzan and Kroll are representing the Russian peasants and workmen, the "intelligentia" and "bourgeoisie" of the whole Primorsk Province. If only three years ago I had been told that things would stand like this, that I would see all this myself, I would have been the first to laugh at such a prophet. I would never have believed such a prediction as I never believed the warn-

ings of the Conservative Party of the Russian Society. But alas! truth can look improbable. What seemed to be an Utopia is now the painful Russian reality.

The power, which in Soviet Russia is concentrated in the hands of Jews allows the latter to be the absolute masters of Russians. Jews, being the masters of the situation, bear no responsibility for all the violences committed on Russians. They are free to act as best they think in that respect. Terror, executions without trial, imprisonments, persecutions —only Russians are subject to all this. It doesn't concern Jews who are free citizens of the country. Thousands of Russians are moaning under the tortures, weeping and perishing under this Jewish tyranny. Jews are exterminating the Russian "intelligentzia," Russian physicians, lawyers, engineers, agriculturists, teachers, priests and officers. They exterminate the Russian workmen, sending them to the Red Army to be killed there, and the Russian peasants, whom constant requisitions and plunders bring to revolt, they exterminate by thousands. Like cold and quiet

dissenters the Jews are sapping the brains of Russia,—the "intelligentia," and not only that part of the "intelligentia" is being slain by them, which is plotting against the Jews' authority but even those whom they suppose liable to stand in future in their way in what concerns the realisation of their dream. The national patriotic and religious "intelligentia" became victims of the cruel Jews. Jews suffer only the presence of Russians who have no principles, no national feelings, no dignity. The Red Terror in Russia in all its cruelty, hideousness, baseness carried on according to a detailed scheme long ago worked out, is certainly the invention of Jews, is the reflection of their heartlessness and undying hatred. The whole life in Soviet Russia carries the signs of it. Vengeance, cruelty, human lives sacrificed, torrents of blood,—such is the exact picture of the Jewish system of governing the Russian people. There is no hope for the victims of the Jews' despotism for compassion or human mercy because these feelings are not known to Jews, who for many and many generations have hated all other nations. These feelings are not known

to the people whose whole being longs for blood and destruction. Especially did the President of the Extraordinary Commission for the extermination of the counter-revolution, the Jew Ouritzky—since dead, show inhuman cruelty.

There is no liberty for the Russian people. Russians can't join together, form their own organisations, discuss their situation and their necessities. All this is prohibited to them. The Jews, however, have their own organisations, they have the right to collect money to support them, they are allowed to openly discuss their affairs—in one word the Jewish nation can lead a free life.

The Jews have the right of travelling from one place to another, which allows them to speculate and earn money. Russians—wherever they are, are threatened by cruel punishment if they leave their place of domicile. Want of freedom in this respect makes the Russians invent different means to obtain false documents, in order to be able to get to other towns.

No Russian home is safe and personal property is continually requisitioned by the

Jews. Working all of them in the Government institutions the Jews are not subject to the so-called labour-duty which is accomplished only by Russians. Jews don't serve in the Red Army which is composed only of Russians. All the most difficult and unpleasant works, namely: loading and unloading of weights, providing with wood, cleaning of streets, dust-holes and water-closets,—all these works are executed by Russians. If you see a Jew assisting at this kind of work you may be sure that he is there in his role of inspector and chief director.

Constant mobilisations to fill the ranks of the Red Army don't concern Jews. There is not one Jew to be found among the ordinary soldiers, but the Military Council, Intendency, all the Staffs, the posts of all Political Commissars, all Information Bureau and Agitation Departments, in one word all the military institutions working in the rear of the army are in the hands of Jews.

During my stay in Soviet Russia I observed an open oppression of the orthodox faith. I witnessed the closing and profanation of in-

numerable orthodox churches, I saw churches turned into cinematographs, into "halls" for meetings, barracks for Chinamen and Hungarians and into places of debauchery. I know facts of outrage of holy relics, of persecution, derision and slaughter of orthodox priests, but I never heard about an attempt to profane a Jewish synagogue or tera, about a murder, violation or even insult made to a Rabbi. I had many chances to see the prohibition of Christian church services, the shooting at church processions going with crosses and "ikons," I know facts of open blasphemy and scoffing at sacred things, of selling of "ikons," of exclusion from the programmes of schools the teaching of religion, I saw the persecution of parents for teaching their children to pray, but I saw at the same time the perfect liberty of the Jewish faith, the inviolability and ready defence of their religious customs and the most cruel punishments administered to Christians for their criticism of Judaism.

In their attempts to destroy the Russian family life Jews preach the idea of free marriage sanctioned by decrees, they corrupt

children by preaching atheism, socialism and carefully preserving their own family life and the holiness of their marriage, they are carefully watching the development of their own children, bringing them up in the spirit of their religion of their national exclusiveness and intolerance. The Russian woman is a slave, a thing subjected to nationalisation, a victim of social debauchery. The Jewish woman is a free human being, she is not subjected to nationalisation and all other horrors of the contemporary life, which the helpless Russian girls and women in Soviet Russia have to suffer.

The privileged position occupied by the Jews allows them to get provisions and things needed in the everyday life in an unlimited quality and out of turn while Russians are deprived of everything, and in order to get a piece of bread or a rotten dry fish must stay in line for several days. There is a difference made among Jews and Russians even for Easter preparations; the former get white flour for the preparation of their unleavened bread (matza); Russians get black flour and not always even this; sometimes, as if in derision, they

are given oats or wheat husks instead of flour. Thanks to famines and all kinds of privations the Russians look pale and exhausted, like ghosts, disease and mortality are flourishing among them. The Jew's appearance, on the contrary, speaks of a happy and easy life: all of them look well-fed, gay and pleased with their fate.

The difference between the Russian and Jewish ways of living is obvious to everyone: Jews are well and cleanly dressed, Jewish women wear rich and smart dresses, gold and jewelry —Russians wear torn, patched, dirty dresses and suits, torn shoes. It is difficult to enumerate all privations and misery suffered by the Russians;—one thing is certain: life in Soviet Russia is unbearable for educated people. Many of them being not able to endure these privations commit suicide, others,—go mad; some—sink down morally and physically and cease to look like human beings. Side by side with this ineffable misery and suffering of the Russian population the gay and noisy life of the victorious nation of the Jews is pursuing its course. Theatres are full; boxes and pits are

full of Jewish Commissars, their wives and relations.

Men wear dress-coats or jackets, ladies smart evening-dresses, furs, jewelry. There are especially many Jews in Moscow. Moscow, the centre of the religious and national life of the Russian people, is now more like Berdichev or Schklow, where you constantly meet self-conceited, proud-looking Jews. Jews can be seen everywhere in both capitals: on public walks, in gardens, on railway stations, strolling in cabs and motor-cars. The Hotel Metropole in Moscow as well as others among the best hotels and best private houses of Moscow, full of rich and beautiful furniture, are now turned into apartments for Jews.

The best country-houses are in the possession of Jews. Last summer, Omsk was the favourite place where hundreds of Jewish families, especially families of Commissars, came in order to spend there a good summer. The passenger trains are always full of Jews. In the passenger train, between Petrograd and Moscow there are always so many Jews that this train is now known as the "Jerusalem train."

Free trade is the privilege of Jews; they own shops and commissionary offices. In these offices Jews are gathering everything they can. The Russians, suffering from unbearable privations and hunger, are selling their clothes, dresses, golden and silver things, "ikons"—benediction of their parents, alliance rings, crosses, which they used to wear on their necks. All valuables are passing into the hands of the Jews. Not only owners of commissionary offices are buying Russian property but the same is done by Jewish Commissars, who, after having taken bribes, and plundered the Russian people, have in their possession large sums of money.

The slogan "Away with the bourgeoisie," proclaimed in the first days of the revolution has been made good; this "shameful class" consists now exclusively of Jews. All rich Russians are now ruined and their wealth is being plundered; former millionaires, owners of factories, merchants are doing the work of small officials or clerks in order to earn their bread, and their fate is depending exclusively upon Jews. Commissars or Chairmen of some

"Revolutionary Committy" ("revcom"), can charitably give them a piece of bread as reward for the work they have done or throw them out into the street to die there from hunger. All Russia's and the Russian people's riches are now in the possession of Jews. All valuable things, taken from banks and rich Russians, got by robbery in orthodox churches, monasteries and palaces are lying in their bottomless pockets. All valuable things, that were stolen by Jews, namely: rare pictures, statues, porcelain, ancient plates and dishes, bronze, books and many other things—all are being brought by Jews to Petrograd from all parts of Russia, from where these things are being sent abroad, chiefly to Sweden and Norway, to be turned into gold, which remains of course in the hands of the Jews. There are only two classes in Soviet Russia:—"proletariat" and "bourgeoisie."

The proletariat is composed of Russians, who see nothing but hard labour and slavery; the "bourgeoisie" is composed of Jews, in the hands of whom are concentrated political as well as economical power.

Now all Jews keep together in order to defend their comfortable situation. The password "all for everybody and everybody for all" was openly proclaimed and is strictly carried on in life. In Soviet Russia Jews form one special class, with causes and interests common to all, a class, which now is governing the Russian people. To prove that it is not a mere fancy of my mind, I will point out that the Jewish "bourgeoisie" during this war not only did not suffer from any privations but, on the contrary, grew richer and made many valuable acquirements. The nationalisation of property in the banks didn't concern Jewish property, as the Jews in good time emptied their safes and took their deposits of money from the banks. Only the Russian bourgeoisie's property was "nationalized" and "socialized," but property and apartments of the Jews were left untouched. Such is the explanation of the well known fact that no Jews are to be found among the refugees from Soviet Russia, that only Russians, but not Jews are escaping from the terror and robbery of the so-called "Bolsheviks." All Jews quietly stay where they

are, knowing that friends are approaching, who won't touch them. That is the explanation of the joyous receptions of the "Red Army," entering the town, in which all the Jews take part.

Thus, Jews are not only staying at home with the arrival of the Bolsheviks but on the contrary, their arrival is the beginning of a free and happy life for the Jews, because from the soldiers of the Red Army they buy and with their help also they sell property taken from the Russian population. This happened in all towns and hundreds of thousands of people belonging to all classes of the population can support my words.

Summing up all I said above, we can boldly accuse the Jews of having enslaved the Russian people; only idiots or rascals, whom the national Russia, or the past and future fate of the Russian people does not interest in the least, can deny it. Jews held the Russians in their power by means of bribery, fraud, terror and corruption. The rampart and support of their power is for the present time the Red Army, which is composed of the so-called "Communists," not large in number but very devoted to the Jews,

a crowd of soldiers, having lost the habit of any kind of work and ready to commit any atrocity or crime by the orders of their masters, and of the most powerful groups Red Army soldiers (krasnoarmeitzy) these being peasants mobilized by force or driven by hunger and extreme poverty to join the Red Army. To this group we must add the majority of officers, who by privations were forced to join the Jews.

The Red Army soldiers are murmuring against the Jews, who, all of them stay in the rear, disposing of everything while the Russians are sent to die for the sake of strange and for them unintelligible purposes. This frame or mind of the Red Army is well understood by the actual representatives of the Jewish political commissars, who watch with a vigilant eye the behaviour of the Red soldiers and immediately take measures suitable to the case.

Terror is considered to be the best way for keeping in subordination and obedience the Red Army. The non-fulfilment of an order, the slightest attempt to protest or disobedience

is punished by death. Thus, the most energetic persons and those with national feelings are immediately excluded from the Army and the weak people, scared by constant espionage and the possibility of being shot at any time, remain silent, concealing their deep rancour for their executioners.

Bribery, in form of money-presents, or permissions to rob the peaceful Russian population and to have all possible comfort at the expense of the poor citizens dying from hunger, is another way of keeping the Red Army in subordination.

But the best means is considered to be the moral corruption of the army and this is accomplished by Jewish rioters. Jews have no rivals in this respect. The means by which they fulfil their task are:—fraud, unscrupulous lies and demagogy. In their speeches as well as in newspapers Jews are laughing at everything, are preaching vengeance, cruelty, ferocity, covetousness and greediness, and are corrupting the social mind. With the might of maniacs they raise the lowest and darkest feelings of soldiers and workmen, they poison with

their speeches, as if with cadaverous poison, the human consciences, make people always feel nervous, feverish and disconcerted, and sow disorder and debauch everywhere. Thus, they have in their power not only the soul and conscience of a simple soldier who is ready to believe in them but also the soul and conscience of civilized and educated men.

Nevertheless, in spite of this diabolic system carried on with due succession and inexorability, the discontent among the Red Army is increasing every day. Even terror and cruel discipline are not enough to suppress the discontent of the soldiers of the Red Army who now openly speak about "Jew-Commissars" that is to say political Commissars in the Red Army and sometimes not only speak of them but cruelly take the law into their own hands when need be. The attempt of the Jewish Commissars to direct the attention of the soldiers to the Russian bourgeoisie was not successful; there is nothing that can be taken away from the Russian part of the population, because everything has been taken already and the soldiers understand it well. "We know perfectly

well who owns gold and diamonds say the soldiers, "give us time only and we shall shake them down out of these Jews."

My deepest conviction is that the most fierce enemies of the Jews are soldiers of the Red Army. Unsuccessful operations at the front, a delay in supplying the Army with provisions and ammunition will some day cause a revolt and the soldiers will then revenge on the Jews all the offences, humiliations and sufferings the Jews inflicted upon them. The Jews can't depend upon the raising of national feelings among the Red Army soldiers because these latter, being Russians in spite of all attempts and endeavours of the Jews, won't adopt a system and ideology strange to them, as well as become imbued with the sentiment of the Jewish national spirit.

A successful war with Poland and the rousing of national feelings among the Red Army, such was the information spread throughout the whole world by the Bolsheviks, but the rumour was nothing more than the Jews' idle fancy. There is no patriotic animation among the Red Army and the popu-

lation. The words of the Bolshevik agitators calling them to "stand up for our Native Land against the aristocratic Poland" is raising feelings not of enthusiasm but of indignation at the hypocrisy and bigotry of the Jews. Old soldiers, who well remember how during the German war Jews were doing all they could not to be mobilized, how they deserted from the army, joined the enemy by thousands, giving the Germans information about our army, how they were spying and shamefully betraying Russia—remembering all this; they are full of indignation. Officers speak of this war as of one between Poles and Jews, the wish of the Jews being to crush odious Poland and take revenge on it for all persecutions and oppressions the Jews, as they affirm, suffered from the Poles. The mobilization of all Jewish powers,—namely "Blund" (Jewish Social-Democratic Party), "Paolei-Zion" (Jewish Zionist Socialistic Party) and all Zionist and national Jewish organizations,—in order to arouse the patriotic feelings among the Red Army, shows that this war is a war of Jews against Poland.

The Polish front is thronged with Jews—

agitators and rioters; working feverishly. They collect money, try to bribe the authorities, wait upon the officers, even find women for them, induce the soldiers to drink and they lie cynically and endlessly.

It follows, that all that was written in the newspapers about the Russo-Polish war, or the frame of mind of the Russian people is false, being endless lies spread by Jews in the whole world. There can be no awakening of such feelings in the army because all are oppressed and everybody's dream is to liberate himself and throw down the insupportable yoke. Every Russian in Soviet Russia hates Jews because all understand perfectly well that they are the cause of all the miseries and sufferings of their life. This conviction began by being the conviction of the town populations and from there began to spread to the country. Peasants now begin to recognize the fatal rôle played by the Jews in the Russian revolution. Peasants are angry with the Jews because peasants consider them to be the initiators of the civil war, which is ruining the country, because they hold the Jews respon-

sible for the murder of the Emperor and his family as well as for the death of the Grand Dukes in Alapaevsk; they say that only by the Jews' orders the Russian Orthodox churches are profaned and orthodox priests killed. In the region of the river Kama many peasants know in detail the story of the murder of the Emperor Nicholas II. and his family as well as their murderers. The real authors of this atrocious crime are said to be Jews: Yourovsky, Goloschekin, Mouzafaroff and others. The peasants are convinced that the murderers of the Grand Dukes are Jews. And, finally, peasants are deeply convinced that the endless murders of priests in the Perm Diocese, the atrocious murder of Andronik, Bishop in Perm, and Germogen, Bishop of Tobolsk, the innumerable murders of monks and nuns of the Bielogorsky and other monasteries were accomplished by order and with the participation of Commissars. The people in the country are quiet, as yet, but the conviction that the Jews are at the bottom of all miseries and sufferings of the Russian people begins to spread among the inhabitants of the Russian villages, hardening everybody's

heart against the Jews. The cruelty shown by the Chief of the Siberian revolted detachments, Rogoff, towards the Commissars and Jewish agitators creates a great impression and makes Rogoff very popular among the peasants. Great discontent with the Jews is also noticed among the workmen, who were promised easy work, a Socialistic Paradise and a happy life and who instead of all that, must work 14 hours a day, have no rights whatever, and are famishing; in short their life is more like hell than anything else. Workmen are revolting against the Jews chiefly because they were cheated by the latter; at the beginning of the revolution the Jews were enticing the workmen and paid them attentions but after power was usurped by the Jews the latter ceased to pay any attention to the workmen's wishes and even didn't want to talk to them any more. For instance during the workmen's revolts in Petrograd Zinovieff (Appfelbaum) told the Commissars, who were asking him that they must do: "Give some bread to these rascals and have machine-guns ready." Workmen take no part in politics or in the administration of the coun-

try. They are strictly forbidden, upon pain of death, to discuss politics or to make speeches upon politics, because, it is usually done by official orators of the Communist Republic, that is to say by Jews; workmen are also forbidden to form conclusions and resolutions concerning political questions and so on. In one word workmen are slaves, who must work and mustn't argue. Jews are new slave-owners who have in their hands the freedom and even life of workmen. Jewish Commissars according to circumstances, can force a workman to stay at a factory and send him to the front as an ordinary soldier; thus, the workmen are absolutely deprived of all personal freedom.

But the fate of the "intelligentzia" (educated class of people) is the worst of all. An educated man spends his life in looking for bread. Bad punishment and hard work create bad conditions for spiritual life. To all this you must add their having no civil "rights; the "intelligentzia" is persecuted, ill-treated, constantly humiliated. An educated man is a martyr in the full sense of the word. But still this situation has its good points: this educated

class of people, passing through all these sufferings will find itself cured and purified of the severe illness that was inoculated into it by the Jews,—that is to say Socialism and liberalism. The "intelligentzia" is regenerating, even people like Russian professors do not entertain tender feelings towards the Jews, as was usual before the revolution. Even those liberal Talmudists, who in former times didn't agree to give up one letter of their liberal alphabet, begin to understand now what a horrible rôle they played, being nothing but mere toys in the hands of the Jews. But the future fate of Russia is not in their hands. Their rôle is finished, they were crushed by the revolution and they will have no place among the organisers of the future life of Russia. The young "intelligentzia" is far more interesting to us, as there lies the future of Russia. It is true that among them are to be found youths already corrupted by Jews, but side by side with them you meet young people with a developed religious and national spirit, and strong principles, courageous students of universities and scholars of gymnasiums. This young and impression-

able "intelligentzia" is more impressed by injustice and is still more willing to fight the Jews. There are many reasons to be displeased with the Jews, oh, very many. These reasons are to be seen everywhere, and young people have, besides, their own, special reasons to revolt against the Jews.

Russian students and Russian youths, generally, are sent to the front; Jews stay in the rear and are pursuing their studies. Jewish students get all the scholarships and an extra monthly ration of food; Russians are starving and suffering all kinds of privations. And, besides, the arrogant and insolent manners of the Jews now feeling themselves all-mighty, create antagonism between the Russian and Jewish young "intelligentzia." Political questions, as for instance Socialism or liberalism, questions which were the very life of the "intelligentzia," are of no interest to them any more. The Russian "intelligentzia" has now other interests and ideas to live on. The main interest in their life is religion. Nothing reminds them of the turbulent atheism and indifference to religious questions of former times.

Now the Russian "intelligentzia" is not only "religious," but is, if it may be said so, clerical. Churches are full of educated people who are only now getting in touch with the plain people. The authority of priests, who usually were laughed at by the "intelligentzia," is greatly respected now by the same "intelligentzia." Many among the educated people, following the example of Professor C. Boulgakoff, are becoming priests. Groups are formed, members of which, when together, discuss religious questions, are reading and discussing the Holy Bible and Apocalypsis and the next question, which draws everybody's attention and is being attentively studied is the so-called "Jewish question." In different secret societies books are read about Freemasonry, the Talmud is discussed and studied, and the doctrine speaking of the mission of the Jews in the world and so on. The book "Protocols of the sages from Zion" by Nilus is now much more popular among the young Russian people than was ever the "Capital" of K. Marx. This book, typed or copied by hand, is being propagated and explained in connection with events taking place now in Soviet Russia.

This new tendency of thoughts make us feel sure that sooner or later the "intelligentzia" will show the Russian people who is their true enemy. Now the educated class cannot get near enough to the people in order to explain to them and show them the truth, because every such attempt is being very determinately stopped. Espionage, which, thanks to the Jews has now become an art, is penetrating not only into organisations, but into the very soul and conscience of a person. Agitation and propaganda is impossible under such conditions. Disapprobation, an innocent joke or even some ironical words about Jews may have serious consequences. For instance an innocent story taken from Jewish life, told by a clown in Barnaul was considered enough to put him to death.

But in spite of this ineffably hard situation, in spite of all persecutions, the Russian group is increasing in new members every day; a fact which gives great hopes and opens good prospects to the patriotic Russian "intelligentzia." People are learning to understand this work of destruction seeing every day new

facts of oppression, injustice, and are coming to know those who are the cause of it all. This common hard fate, this slavery, has joined together peasants and "intelligentzia" in their hatred of their common enemy. Malevolence is getting more and more intense and soon the time will come when it will manifest itself. Oppressed and tortured as they still are the Russian people will revolt against their masters and oppressors; it is inevitable. Revolt against the Jews in Soviet Russia will take place and the only question is when it will happen. What the results of this revolt will be, it is difficult to guess now but one thing is certain, namely, that by its might, grandiosity and bloodshed this revolt will leave far behind all revolutions and revolts known in the history of mankind.

This animosity is well understood by Jews and their resistance will be energetic as they are well organized and are still continuing to work at the organization of their defence. Not trusting even Russian Communists the Jews are carefully and, according to a well worked out scheme forming their own battle organizations for the defence of their own nation, "are

assembling large sums of money, making provisions of ammunition; in one word they are getting ready for a hard and cruel fight. This fight will be a bloody one, because the preservation of power and ascendancy over the Russian people is a question of life and death for the Jews. Jews will cling to the power as long as they possibly can, and will use any means not to let their enemies prevail. One of these powerful means is the universal character of the war, which under the assumed name of Bolshevism, the Jewish nation declared to the whole world. It is getting quite clear now, that the Jews want this war to become universal; their main object is to set fire to the whole world, to make all the nations take part in the civil fratricide war, to destroy the foundations of religious, social, economic and family life, and profiting by the weakness, confusion and demoralisation of nations make these nations lay at their feet. This work begins in Jewish central organizations; Socialistic and Communist political parties are the only means for Jews to put into life their ideas. In Russia, with money taken from Russian people are

now created the best possible schools where are educated agitators and propagandists speaking all languages. Chief management of these schools is of course in the hands of Jews. Persons educated in these schools are provided with documents, money and addresses of the most important representatives of Judaism abroad, where they can find useful friends, money, help and moral support. But that is not all; it is known for certain now, that millionaires and owners of large fortunes are busy with the propaganda of Bolshevism and Communism. This was proved by arrests of millionaires and bankers in France and America, participants in the Bolshevik work. These facts only confirm my words that the so-called Bolshevism was created by Jews. Street troubles, agitations among the workmen, acts of terrorism against the governing authorities—all are organized from the Jewish centre. It was the Jewish central organization which organized murders of officials and explosions in America. Jews are supporting troubles in Italy, agitation among English workmen and aspirations for separatism in Ireland, India or

Egypt; such are the results of the work of Jews. At the present time the Jews are concentrating their forces in two directions; in the direction of England and Japan, as yet unconquered by them. In England they are trying to develop and strengthen the separatist aspirations of the countries forming the Great British Empire that is to say the same work is being accomplished there which took place in Russia in 1905.

They sow Bolshevism and Communism among the English workmen, who have always been remarkable for their patriotism and loyalty to the State and soon anarchy and lawlessness will spread among them as results of this work. Jews won't stop half way. They will obstinately continue their work of destruction of the English State and English nation until they see the results of their work, in other words until they see the British Empire lose its national independence.

In Japan, which has not such an ancient civilization as England, Jews hope to see the results of their work much sooner than in England. Jewish leaders frankly say that Japan

is not a serious enemy for them and that they can easily overthrow order there. The situation in Japan is now the same as it was in 1900-1910 in Russia. Liberalism is dominating the conscience of the moderate class, Japanese "bourgeoisie" is going through the period of opposition to the Government and yearns for political power and rights. Japanese students and workmen are being prepared by means of propaganda of the so-called scientific Socialism, for which purpose in Japan, as formerly in Russia, all kinds of pamphlets and brochures, as for instance works of Marx, Lossal, Bebel, Kaoutzky, Engels and others, are being translated into Japanese and sold everywhere. This active "preparation" of the Japanese Society as well as the work in China and Korea, that is to say instigation of the people of these two countries against Japan, is accomplished by Jews and with their active participation.

Profiting by the hard economic situation in Japan, sowing mischief in all classes of the Japanese population Jews are sure of their approaching triumph in Japan. The whole world

is trembling in convulsions, Governments are paralysed, the civilization of nations is perishing. And responsible statesmen are pursuing ghosts, hoping to find causes of the present events in the economical and social situation of the countries not noticing the "bacillus" of the whole world malady, namely the universal Jewish organisations. It is time now for all civilized mankind to face the situation soberly, it is time to apppreciate at their real value the facts that are taking place in the universe, it is time for everybody to understand that Bolshevism is not a social or political movement but is only a screen in order to hide the real national and religious movement whose purpose is to subjugate the Christian, the non-Jewish world, to Judaism. The fight that is taking place now in the world is a passionate fight between two principles, two orders of things, it is a fight fought by Judaism for the cause of its faith and its civilization. Jewish idiology is an implacable hate of the whole non-Jewish world. The soul of a Jew is his religion of the Old Testment. Their traditions and Talmud teach the Jews to believe that the Jewish

nation is the one chosen by God among all other nations of the world and that only their nation is loved by Him. *All other nations are enemies of the God of the Jews and it follows that:—*

Every Jew must be an enemy of all other nations, because they all are enemies of their God.

This Jewish scheme is carried on by the secret Jewish international organization, existing already for many and many centuries. The Programme of this organization is to destroy the present different national States, corrupting the nations by inoculating them gradually with different political ideas, beginning with liberalism and radicalism, then passing from Socialism to Communism and finally to anarchy which will throw the weakened nations into Jewish hands. The problem of all new minds the whole world over is to understand and correctly estimate the danger of the coming universal dominion by Jews. Until now the meaning of the struggle between Judaism and the whole world is not yet understood. All anti-Bolshevik Governments in

Russia perished because they didn't clearly understand who is the real enemy of the Russian nation. These Governments had to perish because the fight between them and Judaism was too unequal. At one side stood the Jewish organisations who, in Soviet Russia could openly, and among the anti-Bolshevik organisations —secretly, defend their cause—at the other side stood Russians, a crowd of people having no common ideas that could unite them, composed of the members of the Constitution—Democratic Party, Socialists and Radicals who, in their turn, were taking the defence of our common enemy, the Jews, and were preventing every attempt at explaining and showing to the people who is its real enemy and what is hidden at the bottom of Bolshevism. And not until the Russian public workers tell the Russian people frankly, who is its sole enemy, can Russia be liberated. We must admit that now the Russian people has lost already its national independence and is predominated by Jews, in whose hands is the Government of the country as well as all national wealth. The Jews corrupted the people

and made them serve their own purposes and for these reasons the fight to come is a fight for the national independence of the Russian people against the now victorious Judaism. And this must be understood by all nations and all these nations must support Russia in her fight or the present fate of Russia will be soon the common fate of the whole world. Until now nothing has been done in this direction. On the contrary, everybody tried to help their common enemy not understanding that by doing it they were preparing their own destruction.

Political leaders in France and America were mere dolls in the hands of Jews and unconsciously helped the triumph of Judaism, helped the coming of the Empire of the Jews over the whole world. But now mankind is beginning to see more clearly the situation. English, French and American societies are beginning to be conscious that Bolshevism is a Jewish movement. But people are slow in grasping this idea and their slowness is a great danger to humanity which may be too late in understanding the situation. Henceforward na-

tions ought to keep together in order to preserve their national civilization to save themselves from mutual destruction, barbarity and savagery and to *prevent* the triumph of *Judaism*, which is nothing but selfishness, materialism, hatred and cruelty. They ought to keep together in order to preserve what is still left in the world of the beautiful and spiritual, in order to withstand the militant Judaism.

Mankind ought to concentrate all its powers on the fight against this dreadful enemy. The danger represented by Judaism is not an idle fancy of mystics, or reactionaries but a real and incontestable fact. Humanity must be ready and all its national forces must be mobilized. The Contemporary Carthage, the secret Jewish Association, which is destroying everything that is indispensable for human existence must be destroyed. The ugly "Semitic scare-crow" which is busy in preparing a universal crisis and the ruin of all modern culture and civilization must be swept from its pedestal.

But there is no time to be lost. DELAY, in the words of Peter the Great, spells DEATH.

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TITLE